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Anlúmapal

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Anlúmapal (Anlúmali: *The Land of the Tall Majestic Palms Trees*), is a semi-mythical region first documented in Nordling history by Fabio Sachs during the return leg of his expedition to the Far East, following a stop at the island of Sabana in the Sundalaic Archipelago.

Anlúmapal

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The Coat of Arms createds by Fabio Sachs

General information	
Variation(s)	Katîkumī (by Tuyotukians) (probably) Yatopraklar (by Ofieris) (probably)
Status	Semi-mythical region
Ruler	Islands-kingdoms
Societal information	
Official Language	Various languages
Demonym	Anlúmapali
Religion	Ťtadyi:ŵa

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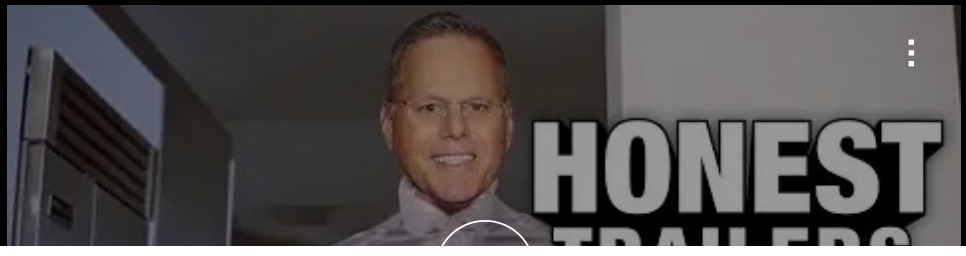

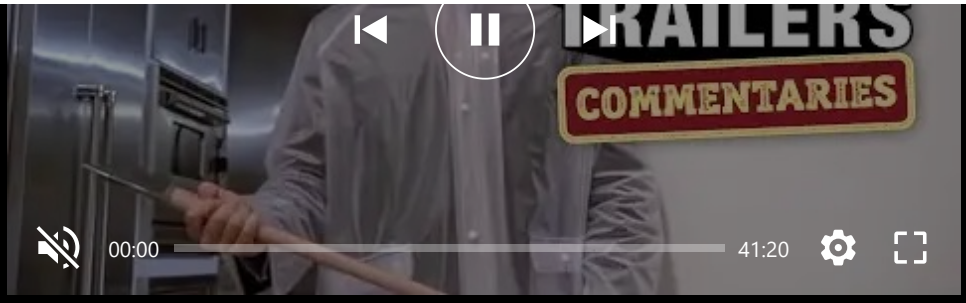

Status

> *"The locals called it a banyal. Blade looked ornamental at first glance—odd hilt, wide spine, no visible signs of use. But the weight distribution was near perfect. Balanced like a dueling blade, but heavy where it matters. The alloy wasn't pure silver, but close—some local variation, mixed with another metal I couldn't place. When I ran it near the plumard fang I brought from that job in Attre, the damn thing hummed. Not loudly. Just enough to make the hairs on my beard stand up."*
>
> —Excerpt from the 1285 diary of Putnam Pitch, witcher founder of the School of the Crane

The existence of Anlúmapal has largely been dismissed as myth by the Nilfgaardian authorities governing Sabana, who consider it a product of exaggerated native folklore. Nonetheless, local traditions claim that several species of palm trees present on Sabana were introduced by Anlúmapali merchants in antiquity.

Also, Sachs and his crew reportedly received goods said to originate from Anlúmapal during trade with local merchants. This prompted a minor investigation during their stay on the island, lending some credibility to the region's possible existence.

One of these goods was a type of short sword known as a banyal. Upon further inspection by Putnam Pitch—the witcher accompanying Sachs—it was found to be, in many respects, remarkably similar in composition to a traditional silver sword. What this may imply remains uncertain. Whether monster hunters—witchers or something akin to them—exist in Anlúmapal, *if* the region indeed exists, or whether the weapon was intended for another purpose entirely, is unknown.

Geography

According to the accounts collected by Sachs and his team from the inhabitants of Sabana, Anlúmapal would be a cluster of islands —similar to Sunda— located somewhere undetermined to the north.

Climate

The climate of Anlúmapal is believed to be similar to that of Sunda—namely, tropical and hot, with high humidity and seasonal monsoons. This hypothesis is primarily based on ethnographic accounts gathered by Fabio Sachs and his team during their stay on Sabana. The islanders described the Anlúmapali as physically resembling themselves: tanned or sun-darkened skin,

dark hair, and slanted eyes—features typically associated with prolonged exposure to equatorial sun and heat. These similarities have led some researchers to infer that Anlúmapal, if it indeed exists, lies within a comparable latitude and climatic zone as Sunda.

However, if the Tuyotukians of the 8th century A.R. did in fact reach Anlúmapal—as their ancient document may suggest—the region may have exhibited an ethnic variety comparable to that of Melukka, albeit to a lesser extent. According to the aforementioned Tuyotukian document, the stranded fleet encountered peoples who did not match the Sundanese descriptions of the Anlúmapali, suggesting the existence of other cultural or ethnic groups within the archipelago.

Coat of Arms

Given that Anlúmapal —whose very existence is still considered mythological by some— has never constituted a unified political entity (unlike, for instance, the Melukkan Peninsula in ancient times), it cannot properly be said to possess an official coat of arms. Nevertheless, in order to distinguish this region from other areas of the Far East, Fabio Sachs proposed an emblem based on objects he received during his stay on the island of Sabana.

This design, interpretative in nature, draws inspiration both from the accounts gathered by his team (hence the inclusion of the palm tree) and from what, according to goods obtained through trade with local merchants, would have been a battle shield from the region (though the exact island-kingdom of origin remains unknown). The composition also features a stylized crown joined to the shield trough two lines, attributed to a supposed “exiled king” of Anlúmapal who is said to have arrived in the Sundalaic Archipelago long ago; the crown was reportedly given to Sachs alongside the aforementioned shield.

History

Ancient Times

Sundanese legends recount that Anlúmapal was once ruled by a group of horse-like antherions known as the tigbolans. These beings were said to have been driven into the islands' rainforests following the arrival of humans, which occurred in the aftermath of the First Conjunction of the Spheres.

4th–7th Century A.R

Sundanese folklore suggests that active maritime trade between the Anlúmapali and the Sundanese peoples flourished between the 4th and 7th centuries After the Resurrection (A.R.). During this period, it is believed that Anlúmapali merchants regularly visited islands within the Sunda Archipelago, exchanging goods such as the already mentioned seeds and unusual animal specimens for local crafts and foodstuffs. Some oral traditions even credit this era of contact with the introduction of several now-native palm species to Sabana and surrounding islands.

The reasons behind the eventual cessation of this trade network remain uncertain. No written

records from the Anlúmapali themselves have ever been recovered, and the decline is not mentioned in any known Sundanese records. However, Sundanese oral traditions offer a curious explanation: the Anlúmapali simply "forgot" about the Sundanese due to the complexity of their own geography. According to these tales, the Anlúmapali inhabited an archipelago far more expansive and fragmented than Sunda itself, with countless islands and islets scattered across vast stretches of ocean. This geographic dispersion, combined with the more than plausible oral-based Anlúmapali recordkeeping and possibly shifting trade priorities, may have contributed to a gradual fading of memory regarding external trade partners.

Possible Interaction with the Tuyotuki Islands (8th Century A.R)

According to an ancient Tuyotukian record dated to the 760s, it is believed that one of the fleets sent by the chāgemu of Takami to assist the imperial navy during the (ultimately failed) First Invasion of Bia Thin may have accidentally reached an unknown land, which the sailors named Katîkumī —the Land of the Giant Fruits in Old Tuyotukian.

The accounts collected in this document describe a region with a warm, humid climate, dominated by lush vegetation, where trees were said to grow so tall their crowns touched the clouds, and the fruits—unusual in shape and vivid in color—were the size of a human head. The fleet is said to have remained stranded there for several months due to storm damage to their ships, using the time to establish peaceful relations with the local inhabitants, trade goods, and carry out repairs.

Although the record does not explicitly mention Anlúmapal, the similarities between this Kanîkunī and the descriptions collected centuries later by Fabio Sachs and his team are striking. Some scholars even argue that Kanîkunī may have been one of the peripheral islands of the Anlúmapali archipelago, or perhaps one of its easternmost regions—accessible only through sea routes that have long since been forgotten.

Possible Interaction with Ofir (12th Century A.R)

> *"...they speak no tongue I've ever heard, and their eyes bear neither wonder nor welcome. I name these shores Yatopraklar, for no soul of Ofir should tread here again."*
> —Excerpt from the travel log of Kïyar Ch'Efignni, 1123 A.R

In the early 12th century A.R., the Ofieri sailor, scholar, and master runewright Kïyar Ch'Efignni claimed to have reached an unknown and uncharted land while en route to the Sundalaic Archipelago—a journey originally intended to spread the tenets of his faith and the use of Ofieri rune-craft among the coastal polities of the Far East. The exact location of this land remains uncertain, but some modern scholars speculate that it may have been part of Anlúmapal, given the direction of his route and the similarities between his fragmented descriptions and later accounts gathered by Fabio Sachs.

According to Ch'éfignni's own writings—later compiled in the now-fragmentary Safarnâmeh-hâ va Haberci ur Yaratıl (*Ofieri*: *Journals of the Messenger of the Creation)* he made landfall on a heavily forested island whose inhabitants spoke a language utterly foreign to any he had previously encountered. Attempts at peaceful contact rapidly deteriorated, and when

Ch'éfignni began to speak of his god and inscribe runes into the sand as part of a demonstration, he and his companions were driven off the beach under a hail of stones and arrows crafted from an unknown alloy.

Deeply shaken, he dubbed the region *Yatopraklar*—"The Wild Lands" in Middle Ofieri, a term that would later appear in scattered reports and nautical charts from the period. In his writings, Ch'éfignni warned future Ofieri runewright-missionaries and merchants against attempting further contact with the area, claiming that its inhabitants were "*hostile to the sacred word, impervious to reason, and fiercely rooted in ways alien to our order of thought*."

Instead, he urged his countrymen to concentrate their efforts on Sunda, where by that time the slow but steady cultural exchange between Ofir and the archipelago had significantly reshaped local structures. The Sundanese had begun to adopt and incorporate elements of Ofieri administrative practices, culminating in the emergence of a sultanate-style government that unified much of the region. This political evolution is often attributed to the "soft influence" of long-term trade and the prestige associated with Ofieri visitors—scholars, runewrights, and merchants—who brought not only goods, but also ideas.

Culture

Given that the various documents describing possible contacts with Anlúmapal portray vastly different societies, it is impossible to define a single, cohesive culture. However, based on Sundanese accounts, it is believed that the Anlúmapali were governed by rulers referred to as *Datœres, Dātʒéres, Datûeres, Llaqanu, Llakama, Llakinmā, Ratē, Rratæ, or Rateué*—depending on the language. These terms, however, may have been distorted through Sundanese linguistic filters and do not necessarily reflect the original Anlúmapali titles.

What can be inferred is that many of these polities, much like other hierarchical societies across the globe, were organized into a stratified system—reportedly composed of between seven and ten distinct social classes.

The following table presents a speculative reconstruction of the social hierarchy of one of the various Anlúmapali societies that traded in Sunda based on Sundanese oral traditions:

Sundanese Term (approx.)	Hypothesized Role
Datœr / Rratæ	Ruling class (kings/chiefs)
Qlamūnē	Priest-scribes or seers
Vāqūrē	Shamans / druids / mages
Wakvālūē	Warriors or defenders
Ŧarwaqūmē	Traders/artisans
Mẽyuē	Commoners/farmers
Ỹetêlyē	Fisherfolk/maritime workers
Šīqyalāe	Servants/bonded laborers

Tayruɱē	Blacksmiths / armorers
Ŋavalūnē	Shipwrights

Religion

Unlike culture—fragmented and difficult to define—Sundanese accounts suggest that the Anlúmapali shared a common religion, referred to as *Ťtadyi꞉ŵa*. This points to the possibility that the inhabitants of the hypothetical region once stemmed from a shared origin, gradually diversifying over time through adaptation to their respective environments, migratory waves, armed conflicts, internal religious schisms, and so forth. Despite the regional variations suggested by some oral traditions, *Ťtadyi꞉ŵa* remained, according to the accounts, a unifying spiritual framework across the mysterious archipelago.

This can be further corroborated by the fact that it is a recurring element present in all Sundanese tales—regardless of their origin or tone. Particularly noteworthy are those that mention a degree of syncretism with local Sundanese beliefs. However, this apparent capacity for religious adaptation would contradict the Ofieri account of Kïyar Ch'Efignni. It is possible that this openness was lost over the centuries, or perhaps Ch'Efignni simply encountered a particularly conservative or isolated group during his ill-fated mission.

The *Ťtadyi꞉ŵa* faith appears to have borne vague similarities to the belief system practiced by the runewrights of Ofir, particularly in its cosmological structure and shared belief in a single god—or, as some runewrights phrased it, "*the Universe*." This resemblance may partly explain the hostility Ch'Efignni encountered—assuming he truly did reach Anlúmapal. Some scholars speculate that the theological overlap between the two religions could have been perceived as heretical, or even sacrilegious, by the local priestly class.

Described as both animistic and monotheistic, *Ťtadyi꞉ŵa* taught that all things—living and inanimate—possessed spirits, each of which was an emanation of *The One*, also known as *The Enlightened Shadow*, the primordial source of all existence. These spirits were not worshipped individually, but rather revered as transient fragments of a greater whole. Upon death, a spirit was believed to return to The One after traversing the great ocean—thereby gradually, through each death or act of destruction, contributing to the restoration of The One's true and complete form.

The One, however, was not understood as a singular, indivisible entity in the strictest sense. Instead, it was believed to exist in a dual state—divided into two fundamental essences: *Đwārtĕ*, the flowing current of light and harmony, from which benevolent spirits emerged; and *Šārrakĕ*, the deep and silent root of stillness, from which malevolent or chaotic forces arose. These were not regarded as good and evil in the moralistic sense, but rather as opposing yet essential forces within the balance that sustains all creation.

Due to this, according to Sundalaic tales, Sources, instead of cursed were seen as "*gifted with a large piece*" of The One that they had to use for the purpose of accelerating the process of reunification with it. Even the mental illnesses that the Sources may have are seen as a blessing, as it is believed that The One is speaking in a pure form through them. According to the Sundanese, this interpretation of reunification was diverse among the Anlúmapali. For

some, the use of this "large piece" included things like healing of wounds or guiding spirits back to The One, for others, it included the employment of magic in the context of warfare among other similar destructive applications.

Unlike many belief systems in the world, the Ťtadyi:ŵa held no concept of a definitive end to the world. There was no prophecy of apocalypse, no great collapse awaiting the living. Instead, the faith envisioned a future state of total restoration—a return not to nothingness, but to perfect wholeness. In this final cycle, all spirits, all matter, all thought and memory would merge back into The One, dissolving the duality of Đwārtĕ and Šārrakĕ in a single, silent breath. To the faithful, this was not an event to be feared, but the ultimate fulfillment of all things: the end of separation, the end of striving, and the return to sacred stillness.

Rituals in *Ťtadyi:ŵa* often revolved around help to restore the true form of The One. Offerings, chants, and ceremonial dances were performed during solstices, lunar transitions, and significant tidal shifts—moments when the veil between *Đwārtĕ* and *Šārrakĕ* was believed to grow thin which could be used to influence more parts of both aspects to come together again in their true form.

Most sacred of all were the solar and lunar eclipses. During these rare celestial events, it was believed that most of the dual aspects of *The One* briefly rejoined, achieving a glimse of what it would be perfect unity. Such moments were not met with fear, as in many other religious traditions, but with reverence and awe. Entire villages would fall into ritual silence as the sky darkened; fires would be extinguished, and priests would chant in unison to guide the spirits of the material world back to The One. Children were taught that, during eclipses, *The One* "closed its eyes to see within," and that any wish whispered in that shadow might one day return fulfilled.

Whether these beliefs reflect historical truth or a romanticized interpretation filtered through Sundanese memory remains uncertain.

Political Structure

Sundanese folklore portrays Anlúmapal not as a unified political entity, but rather as a diverse and fragmented region composed of numerous independent island-kingdoms. In this respect, Anlúmapal could be compared to the peninsula of Melukka, which historically hosted a mosaic of kingdoms, city-states, and regional empires coexisting and competing across its territory. This comparison, however, remains speculative, as the very existence of Anlúmapal itself is semi-mythical and lacks direct documentation.

Each Anlúmapali island or island group is believed—according to Sundanese oral traditions—to have been governed autonomously, with its own ruling dynasties, local customs, economic priorities and even languages and ethnicities. The decentralized nature of the region would have resulted in significant cultural and political diversity, even among closely situated communities. Some Sundanese oral traditions even suggest that rivalries between these kingdoms may have further impeded the development of sustained foreign diplomacy or consistent long-distance trade.

This political fragmentation could help explain the relatively abrupt cessation of maritime contact with the Sundalaic Archipelago. It is possible that only a handful of Anlúmapali kingdoms engaged in trade with the Sundanese, and the decline or internal reorientation of these specific polities may have led to the collapse of the entire trade network. Furthermore, the possible of absence written recordkeeping, may have caused that the memory of foreign partners like the Sundanese faded rapidly from collective knowledge as inter-island dynamics shifted over time.

Known Kingdoms (according to Sundanese folklore)

- Busûĝ
- Caƙuelean
- Ƙomnő
- Ma-ỹithu
- Pa-mdaƙ
- Taƙayn
- Yannamã̈
- Ỹahuintœ
- Vaolū
- Wanļæ

Known locations (according to Sundanese folklore)

Cities

- Dūmllaỹok
- Qayákwaỹ
- Vėykỹom

Trivia

- Basically, you could call it the Philippines of The Witcher universe.
- The name is a shortened version of the phrase *Ang Lupain ng Matataas na Palmera in* Tagalog, meaning "The Land of the Tall Palm Trees".

Categories

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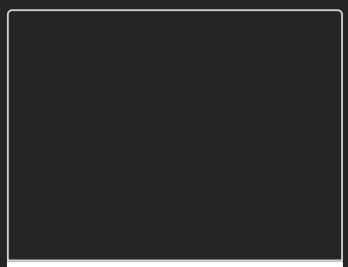

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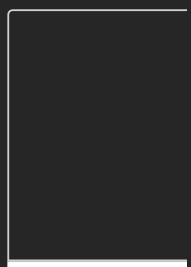

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